

THE
ROMAN ACCOUNT
OF
Britain and Ireland,

IN ANSWER TO
FATHER INNES, &c.

By ALEXANDER FAIRF.

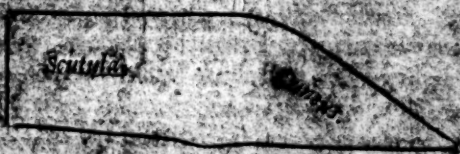
NUMBER I.

Eumenius Constantio Cæsari.

N. II. *Ad hoc natio etiam tunc rudis, & solt Britannia
modo & Hibernia assueti hostibus, nullas seminatias solum
Romanis armis signisq; cesserant.*

Prosper contra Collutorem.

Cap. 58. *Non vero segmior cura ab hoc eadem quæ Britannia
liberavit, quando quosdam inimicos gratias ferens, lux
originis occupantes, ad illa secessu exclusit, et or-
dinato Scotis Episcopos, duntaxat Romanam Insulam, sedet
servare Catholicam, sece etiam Barbaram Christianam.*



Printed in the Swan-Clash, a little below the Cross,
North-side, of the Street. MDCCLII.

TO the **READER,**

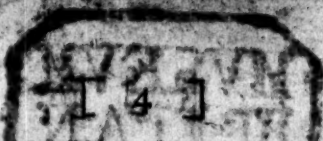
THE Design of these Sheets is to show,
That the Scots broke in upon the Roman
Isle or Province, from their Hibernia be-
yond the Firths, alias Strathern; that they
made themselves Masters, first of Man, there-
after of Ireland; which Subject from a suf-
ficient Hand, would more universally recom-
mend itself, than this Essay, whose mean
and indigested Draught is far from the learn-
ed and ingenious Composesures of others; how-
ever, the Perusal of it, such as it is, may
be agreeable to all Scots Men, upon whose
Judgement and Encouragement its Character
depends.



THE
ROMAN ACCOUNT
OF
Britain and Ireland:
SHEWING
That the HIBERNI in SOLINUS and EUMENIUS
were *BRITAINS*.

OUR Authors having unanimously maintained our Ancestors ancient possession both of the Isles and Continent of *Britain*, and by irrefragable testimonies and arguments confirmed our early settlement in the Isle, partly from the *Roman*, but mostly from the *Christian* accounts, they considered that of *Eumenius* among the first of the former. *Eumen. Paneg.*

The credibility of which accounts, being first founded upon the information of captives or hostages, came afterwards to be established upon surer grounds; so that we may judge of the Panegyrist's account of the first leading People in the Isle, that he describes the first State and People of *Britain* more conformable to the truth of things than any before: *The latest accounts being always the truest, and most credible.* *Cæsar, Com. Lib. 5. Tacit. Agric.*



Both *Mela* and *Tacitus* were of opinion, that, however the Roman Authors contribute much by their Eloquence, to set off their first notices of *Britain*, yet a choice should be made, for at first their writers magnified the fame of their invasions and represented them as conquests: Now, they had both surer and ampler matter for their provincial history than at first, when their settlement was unstable and uncertain, and their accounts various. *Tacit. Agric.*

Mela's account is more general, *Whose* people, says he, the more distant they lay for the continent and noise of war, the more cattle they had; that, ignorant of other riches, they only sought large pastures, and from thence had their own quarrels and causes of war: He refers its great Rivers, the Names and Situation of the Unknown People, and their Kings to be searched out in a more peaceable settlement, than what the liberty of the natives would then permit the Romans to have in the Isle. *Mela. Lib. 3. Cap. 8.*

Tacitus judges his own description, in so far as the Isle was subdued, more faithful than any of the Antients. His account of the whole Isle is different from that of theirs; for whereas *Livy* and others resemble *Britain* to an Oblong *Scutula*, he restricts that figure to the provincial parts, exclusive of *Caledonia*, which he describes otherwise, and represents it together with the extreme tract of land in a *Cuneal Form*. *Tacit. Agric.*

We may judge the same of the *Pascheygriff's* account, now that their conquests were improved to such a vast extent, and their notices of *Britain* more certain, that he describes the Isle into three parts, from the most considerable People therein; he hath none of the many Names, which we find elsewhere, in *Tacitus*, and others, no less signal for their liberty than the *Picti*, whose auxiliaries he accounts for under the Name of *Hiberni*.

The

The Panegyrist is comparing the State of Britain in *Cæsar's* time, with that in *Constantinus* his time, and from the comparison 'tis observable, that the *Hiberni* were considerable in the Isle, and natives before the *Romans*; they have worthy actions ascribed to them by *Solinus*, who describes them a warlike People, whose Women were wont to give their Children their first Meat off the point of a sword; *Puerpera s quando marem edidit, primos cibos gladio imponit marini, in quo et parvuli, summo mucrone leviter infert*: But Warlike cannot be the Character of the then *Irish*, who, from *Solinus*, are pretended to have had an Enemy among them, and to have become the fear of war, when they, according to the *Roman* accounts, amidst the noise of so near and long war in Britain, never had a descent made upon their Isle from thence by the *Romans*. *Solin. Cap. de Britan.*

Our Panegyrist connects so close the times, which he is comparing, that, as they followed immediately one upon another, in both he makes Britain to suffer much in a continued state of war from the same Enemies, whom he accounts for under two Names of People, by one of which Names *Gild* and *Bede* always design the *Scots*, who were called *Hiberni* from their Western Situation, and the country *Hibernia*, the word being derived from *Hiere*, The West, and as properly signifying the West of Britain, as the West Isle of Ireland. Thus *John Fordoun's* *Hibernici* and *Hibernenses* were those of the West of Britain; for he deduces the *Roman* war with them from the Emperour *Claudius's* leaving the Isle, when first their arms turned Westward (founded therein from *Roman* authority, specially *Solinus's* account of them) but makes the same memoir of the *Scots* Fathers, which *Solinus* hath left us of the *Irish* Mothers, concerning their giving the first Meat to their Children off the sword. *Fordoun. Cartusian de Perth. M. J. Lib. 1. Cap. 9. 28.*

They

They were *Britains*, not the *Irish*, who first intermeddled in the affairs of *Europe*; and derived upon themselves the force of the *Roman war*; for *Cæsar*, finding the *Gauls* assisted from *Britain*, made a descent rather upon it than *Ireland*; and his successors seem, with him, to have neglected *Ireland*, for that being situate betwixt *Spain* and *Britain*, and having the opportunity of the *Gallick sea*, the merchants much frequented its known ports; and its commerce was become of greater use to *Spain* and *Gaul*, these mighty parts of the *Empire*, than to be interrupted by a descent, for the *Romans* had now access to these seas, where they found *Ireland* and its trade so much connected with these countries, that the invading of it would have proved prejudicial to these parts of the *Empire*; and therefore *Agricola* might have neglected an invitation into it. *Cæsar. Com. Lib. 4. Tacit. Agric.*

And indeed, as *Britain* and *Ireland* lay off the *Continent*, the one off *Spain*, the other off *Gaul*, the Merchants had better access to the *Irish* ports, and settled there more for commerce than in *Britain*, which, from its greater vicinity to Warlike People, sooner become and continued the seat of war, the noise of it from *Gaul*, more affecting those of *Britain*, than it did *Ireland* from *Spain*. *Tacit. Agric.*

A legion and some few auxiliaries were thought sufficient against the *Irish*, who had not the same sense of liberty as the *Britains*, and were, far from their causes of war, being never dispossessed; here the whole *Roman* force in *Britain* was requisite to keep the enemy from their original country, from which they were cut off by the line of the shortest wall, and the *Roman* fleet was now in these *Æstuaries*, which the *Britains* esteemed the secret of their sea, where they were wont, even fasting, to reach their known ports any time of the year, whereas the *Irish* sea, being navigable to the *Wicker-boats* only some few days in the summer, the arrival of auxiliaries from *Ireland*, could be of no use in the winter services
of

of the Britains, nor was their escape into Ireland so patent, now that the Roman fleet was wont to sail around Britain. Solin. Cap. de Britan. Tacit. Agric.

Agricola, having passed the Clyde, was far from Ireland, against which he had no forces to spare, having to do with an enemy, whom Galgacus animated from their being out of the view of the enslaved coasts, which cannot be said of Ireland, which lay distant twenty Roman Miles from Silura, which, as Tacitus first gave it the name of an Isle, *summotis velut in altum insulam hostibus*; so it retained the same for some time, for Solinus terms it an Isle from the Silures, who, as their courage proved unshaken in the first battles, and their prowess equal in all, were far from suffering their name to be extinguished with the first of the provincials. It cost the Romans much blood, that they carried off Caractacus the Siluran to Rome, and Frontinus had much ado to repair their glory by his defeat of these same Silures; they only, after signal disasters, seem to have been removed by Agricola into that other Isle, sometime known to Solinus by the name of Silura, where they were far from these places the Romans found them in at first, who give them two different seats in Britain. They long preserved their name in that insular seat, which Solinus accounts for, that they were possessed of in his time, which Father Innes mistakes, when he would restore them to their Continent of Britain, against whom Agricola placed barrier forces along the line of the shortest wall, *eamque partem Britannia quae Hiberniam aspicit, coplis instruxit*. Tacit. Agric.

Others of them were forced into more proper Isles, namely such as settled in the Ebudæ; with a King over them; for it is only as Agricola and his successors made good their conquest upon the Firths, the confines of this Hibernia or Ibernich, that we have the first account of Kings there, a small kingdom of five Isles, for most of them were as yet neglected, the greater Isle always being first peopled; thus, Ireland and the other

other lesser Isles, owe their inhabitants to Britain, the greater
Isles. *Solin. Cap. de Britan.*

§ 2. That Strabo's British Iern, and Claudian's
Scots Iern are the same, that by none of
them can be meant Ireland.

NOR was Ireland inhospita, inhospitable, unfit for habi-
tation: Strabo indeed accounts for the outmost Navi-
gation to have been into the Iern, where one may find it o-
therwise habitable, not so hospitable as in Britain, which
Claudian insinuates from his terming it *Glacialis Ierne*. The icy
Iern: Ireland was no less signal for its temperate air, than its
soil was celebrated for pasture, which temperature the Romans
found to differ little from that of Britain; but turning to the
north of the Isle, they found that, as the temperature of the
air proportionally decreases, in places from south to north, the
natives were of a much harder habit of body, abstraher
inured to their own colds, and easily comporting with their
northern storms; so far had the position of the heavens affect-
ed them in their different situations, and Ireland lying parallel
with the south of the Isle, and not reaching beyond our Firths,
its air and temperature behoved to be different from that of
the north. *Tacit. Agric. Str. Lib. 2. P. 72. B.*

Strabo's length of Britain is 5000 Stadia, or 625 miles,
(which is much deficient of the more than 800 miles, which
Solinus gives the whole Isle at the Caledonian angle) from
the midst of which, he makes the Iern, to ly distant 4000
Stadia, or 500 miles, which cannot be said of the whole Isle;
but of the Roman Britain or province, to the north of which,
from these dimensions, it lay distant 1500 Stadia, or 187 miles
and an half. *Str. Lib. 2. P. 72. B. P. 63. D.*

Strabo makes the breadth of the habitable World to have reached from the *Aethiopic Circle* to the *tern northwards*, draws the *Northern Line*, which separates the habitable Parts from the less habitable through the *tern*; for he judges the *Northern Limit* of the habitable Earth should be placed more *Southerly*, than it is by *Pythoas*: He likewise finds fault with *Hipparchus*, who allows 700 *Stadia* to a degree, that he places some *Britains* more to the *South* than really they were by 2 degrees 8 minutes or 1500 *Stadia*, each of 125 paces; that he makes the *longest day* to be 19 hours in the *South of Britain*, where it was scarce 17 hours, which holds not universally in the vast length of the *Isle beyond Ireland*, though some make the *longest day* in *Britain* to reach 19 hours; for *Mr. John Maiz* from the greater variation of the hours towards the *Poles*, than near the *Equator*, assigns 19 hours to the *northern parts*, as *Mr. Robert Balfour* on *Cleomedes*, makes the *shortest day* in *Cathness* to be 5 hours; and judges that *Aeneas Sylvius Pope Pius II.* was in the remote *Isles of Schetland*, from his writing that the *shortest day* reached not above 3 hours.

Str. Lib. 1. P. 64. A. Lib. 2. P. 114. D. P. 115. A. Jo. Major. Lib. 1. Cap. 3. Cleom. P. 37. 195.

Cleomedes accounts for the *longest day* in *Britain*, that it is 18 hours, when the *Sun* is in *Cancer*, that in the *shortest nights*, one may read with the light that arises from the *Sun's* nearness to the *Horizon*, as he is but a little under the *Earth*: *Mr. Balfour*, upon the passage, remarks that in *Angus* his native soil, where the *Pole's Elevation* is almost 59 degrees, the *longest day* is 18 hours; that the *Tropic of Cancer* in such elevation cannot be more degrees than 7 and an half under the *Horizon*, from which depression of the *Tropic*, the nights are so far from being dark, that there is no twilight, but rather continual day during the *solstitial month*: *Yea Bishop Leslie* avers, that in *Cathness* and *Ross* for two months near the *Solstice*, one may read in the night-time, so clear is it from the *Sun's rays*, passing to the *Orient* near the *Horizon*. *Lesl. Scot. Deser. P. 4.*

Caesar had not such access into the north of the Isle as Constantius, who upon the ocean saw almost continual day, he found the nights shorter in Britain than in the Continent, and had found them much shorter in the Isles than in Britain, if he had reached with Agricola and Theodose the full extent of the province; then his enquiries had been satisfied, as to the remotest of them being in winter, *sub bruma*, 30 days destitute of the light, which in summer they enjoy'd as perpetual, during that space of time, from the Horizon's intercepting one Sign of the Zodiack. *Cæs. Com. Lib. 5.*

As Caesar found the nights shorter in Britain, than in the Continent, so Pliny accounts for them, that they were clear, which Tacitus confirms, the length of the days, says he, exceed those with us; the night is clear, and in the extreme parts of Britain short: That the difference betwixt the ceasing of the light, and its appearing again, is scarce discerned; and were it not the clouds, the Sun's light would be seen passing by, neither setting nor rising: This they affirm that the low Shadow of the Earth, is so far from raising, from its extreme plain, the darkness of the night, to the sidereal Heavens, that it rather falls short of them. *Plin. Lib. 2. Cap. 75. Tacit. Agric.*

Eumenius addresses the Emperor Constantine, with much the same account of the length of the day, and clearness of the night, when he says, that not only the Sun is seen passing by, but the Stars likewise, near the bounds of the night. *Noctisque metam, cæli et Siderum transit aspectus. Paneg. No. 9.*

The length of the day, and the shortness of the night, with some, differing from what they are with others, arises from a place being more or less situate to the north, as does the different temperature of the air; and if in Spain, upon the sea coast at Gades, the longest day was 14 hours long, and in this Iern according to Fordon, more then 18 hours, how much distant to the north must it to have been, and less habitable than

than these places where the *longest solstitial day* reached only 17 hours; so that *Strabo*, justly enough places it always to the north of *Britain*, and calls it *British*, from its being part of the Isle; yea the *Author* of the abstract out of him, calls it the *British Isle*, from the *Britains* that inhabited it, explaining that passage, *Those that have seen the British Iern.*

Str. Lib. 1. P. 63. Abst. Lib. 2. P. 20. Lib. 3. P. 39.

Now 5000 *Stadia*, *Strabo's* length of *Britain*, or 7 degrees, 8 minutes is far from the 9 degrees, which it hath in some *Maps* from the 51 degree of latitude to the 59. From which, and his placing the *Iern* in the line towards the frozen *Sea*, his *Britain* appears to have been the *Roman*, from the midst of which, the *Iern*, as it lay distant 4000 *Stadia*, that is 5 degrees, 42 minutes must have been a part of *Great Britain*, which according to *Tacitus* had no land to the north of it, *nullis contra terras*, but the vast and open sea; and *Galgacus* owns himself, (*nos terrarum extremos*,) to be in the extremities of the Earth, because there was no People to be found beyond them. *Nulla jam ultra gent.* *Tacit. Agric.*

Strabo's Britain, as it lay in the midst of many Isles, was more threatned from the *Iern*, than from *Ireland*, which, upon the *West*, was cut off from it by the *Sea*; it was mostly infected from the north, where the *Iern* was separate from it by a *Frieth*, which now became the limit of the *Empire* in *Britain*. For whereas the glory of the *Roman name*, carried their arms further, is was mostly among the *Caledonians*, where they were long detained in the neighbourhood of their *Wood*. It was only under *Theodose*, that the *Roman war* took its rout into the *Iern*, against the *Scots*: And it was at the *Frieths*, that these two People lay more coherent to the bounds of the provincial Isle, *terminis ejusdem insula coherentes*, than the People of *Ireland*, whose nearest distance from *Britain*, was about 20 *Roman miles*. *Enn. Paneg. N. 20.*

The

The temple of *Terminus*, if there was any in the Isle, was more likely to have been found in the north, where is *Julius's Hoff*, and these initial letters. I. A. M. P. M. P. T. Which with respect to it, I would read thus; *Julius Agricola munivit provinciam, maximo posito termino*: For the Romans being Masters of the nearest Frith, and having almost *insulate*, penn'd up the enemy, as it were in another Isle, would have set bounds to Britain at the Friths, if it have been consistent with the prowess of their army, and the glory of their name, *si virtus exercituum, et Romani nominis gloria pateretur, inventus in ipsa Britannia terminus, nam Glotta et Bodotria, diversi maris aestu per immensum reuerti, angusto terrarum spatio dirimuntur, quod tum praesidiis firmabatur*. And *Agricola*, call's the north the end of Britain, *finem Britanniae*, when he animated his army from their subduing Britain, beyond the bounds of former conquests. *Ergo agressi, ego veterum legatorum, vos priorum exercituum terminos, finem Britanniae, non fama nec rumore, sed castris et armis tenemus*. And *Galgacus*, when he had to do with the Romans at the *Grampin*, owns, that the *lands-end* of Britain was patent. *Nunc terminus Britanniae patet*.

So much concerning *Strabo's British Iern*, which compared with *Claudian's Britain and Iern*, will be found to be much the same. *Claudian* gives a direful account of Britain, which he introduces, bemoaning its pitiful state as provinciate, miserably suffering by its neighbour people, that lay far beyond Ireland in the extreme parts of the Isle, for he gives such an *Hyperborean* situation to his *Iern*, which, according to *Strabo*, is the northmost, that considering its position, nothing could be expected from its rigorous cold, but ice, hoar-frost, and snow; *Str. Lib. I. P. 62. B.*

V. 55. *Fregit Hyperboreas remis audacibus undas.*

V. 31. *Quid rigor aeternus cali, quid frigora prosunt?
Ignotumque fretum?*

Claud. 3. Consul. Honor. Claud. 4. Consul. Honor.
and comparing *Theodose's* southern trophy with his northern,
which

which neither the *Libyan* heats, nor the *Caledonian* colds, could hinder to be fixed near the different *Poles*, he celebrates his passing the unknown Firth, as a bold adventure.

V. 57. *Et gominis fulgens utroque sub axe tropæis.*

V. 26. *Ille Caladoniis posuit qui castra pruinis,*

Qui medios Libye sub casside pertulit æstus.

Claud. 3. Consul Honor. Claud. 4. Consul Honor.

§ 3. Of Father Innes's Gloss upon Claudian's Iern, and his Judgment on some Roman Authors.

FATHER Innes, in some things, agrees with our *Antiquaries*, in others, differs from them, especially as he would bring the pastoral People of *Ireland* from their flocks, and associate them with the warlick *Picts*, thus depriving the native *Irishery* of *Britain*, *Hibernos soli Britannii*, of the glory of their large possessions therein, whose main study according to *Solinus*, was to engage frequently in war and infest one another, *maximè imperitandi cupidine, studioque ea prolatandi, qua possident*, thus they had a desire of enlarging their possessions in the *Isle*, which their *Leaders*, no less than these of the *Picts*, improved for establishing their authority early among them, and forming them into a kingdom.

He is of opinion, that, by *unda hyperboræ*, may be rather meant the northern *Friiths* than the ocean, that there were two People beyond the *Friiths*, namely auxiliaries from *Ireland*, and the native *Scots*, whose state, says he, seems more likely to have been subverted by *Theodose* than *Maximus*; these last he shews from *Gild* and *Bede*, to have been called *Transmarine* not in regard of the *Irish sea*, but of the *Friith*, but understands not how the passage from *Ireland* into the province, can be called a valley by *Gild*, *Scythica vallis*.

How

How came it to be published *de Scythica valle*? A sufficient Critick has not adverted, that the contraction *vall* is changeable into *valle* by affixing to it *e* instead of *o*. Where is the ingine of our Critick? Could he not have judged *de vallo* to be the genuin reading? Supposing it to be *de valle*, had that valley no marish? Does not the Panegyrist say, the Scots were forced to their fenns *Scotum ad paludes suas redactum*, and thus it was equally easy for them to have entered the province, by their marishy plain as by their friths; is not the word *emergentes* as properly used by Gild, of their passing over the wall, considering this, together with its height, as *munitio aquarum* was by Bede of the friths, *quatenus ubi, munitio aquarum deerat, praesidium valli adesset*. What? are our antiquities the less credible, that the principal of the Roman Authors, are set aside by his supposed *bearsay* and *conjecture*? Are they not derived much higher, than he would have them, even from the fragments we have of them by the Romans? Might not the expression *ad huc seminudi*, brought to his remembrance our Scots Highlanders, who as yet subsist in Britain and its Isles, with their own Mother Irish tongue and nakedness, as the Proverb insinuates, *its ill*, (*i. e. bard*) taking a breech off a Highland-man, *Pacat, Theod. No. 5.*

He seems to make a choice of the Roman Authors, but with what judgment, when he censures the principal of them, as founding their accounts upon *bearsay* and *conjecture*? What thinks he of *Cæsar's ipsi memoriâ proditum dicunt*, and *ut fert illorum opinio*. Is not this the natives account of their own antiquities, which he gives, when he says, that some of them were native insulars, *nati in insula*, deriving their right of possession from their ancestors, and maintaining the same against foreign settlements, so far was the inland part of the Isle from being patent to the Gauls, that however *Divitiacus* the Sueffion had formed their settlements in Britain, into a kingdom so as to become auxiliary to their original

country,

country, the natives kept them confined to the maritime parts.

What thinks he of *Divitiacus* the *Æduan* being a *Druid*? Were not the *Gauls* wont to go into *Britain*, to learn that ancient discipline? What *Roman* Authors he may pretend *Bede* not to have had access to see, certainly he himself may be alledged not to have seen some of them. Does not *Mela* account for the *Gallick Druids*, that the most noble of the nation were long in their school, that they taught them many things, and in hid places? *Docent multa nobilissimos gentis, clam et diu in specu, aut in abditis saltibus.* Lib. 3. Cap. 2. Were not the *Isles* about *Britain*, as they lay hid and remote from the *Continent*, preferable to any *Specus* or *Saltus* in *Gaul*? Thus we find in *Paulinus* his time, their seat to have been at *Mona*.

If *Father Innes* had seen *Cicero*, he had known that *Divitiacus*, so much in favour with *Cæsar*, and his familiar friend, was one of the *Gallick Druids*. *Siquidem et in Gallia Druides sunt, è quibus Divitiacum Æduum cognovi.* And would have been of opinion, that *Cæsar*, who scarce resided two summers in the fourth of the *Isle*, certainly owed his account of *Britain* and its inhabitants to this *Æduan*, who as a *Disciple of the Druids*, had easy access even into the recesses of *Britain* and its *Isles*. *Cicer. Lib. 1. de divin.*

If he had seen the forefaid abstract out of *Strabo*, he would with its *Author*, have made him to have flourished later than he does, namely under *Nero*, when the *Roman* conquests were much larger than under *Augustus*, when they had no access to the *Isle*, far less made it familiar to them, they might have had hostages sent them from *Britain*. It was only under *Nero*, that they brought to *Rome* a captive *King* and *Princes*; who in his *Speech*, accounts for his Nobility, that it was illustrious for *Ancestors*, that he had a large *Sovereignty*,
which

which Tacitus seems to confirm from the foreign wars he was engaged in, *quaque externis bellis quaesierat*, of which more hereafter. Tacit. Lib. 12. Annal.

Tacitus considers the People of Britain in general as barbarous, their descent from what places they came uncertain; he draws arguments from their situations, and concludes the *Silures*, whose seats were towards Spain, were from thence an settlement of the ancient *Iberi*; he judges the *Caledonians* were of German extract, from their large limbs and red hair; for he argues from the various habits of their bodies, which he considers in their native soil, from whence they came, and in their new seats; and how far the position of the Heavens, might have changed them in these different soils; from what they were at their first settlements; and therefore is of opinion that the *Caledonians* and *Silures*, were of different descents from their different kinds of hair, were it not, that the difference is owing to the change of the soil, and air: This, I conceive, to be the meaning of his words, *seu durante originis vi, seu procurentibus in diversa terris, positio celi corporibus habitum dedit*. Tacit. Agric.

All this he treats, not as a matter of bare conjecture, but as worthy of memory: For after a judicious examination of these things, he introduces himself to their true extract, when he brings all of them from *Gaul*, partly that there was small difference in the Languages, partly that the same superstitions were found with them, and their neighbour *Gauls*, and runs the parallel betwixt them in their equal boldness in engaging in dangers, and fear in declining them; he gives the preference to the *British* fierceness in so far, as some of them were not softened through a long peace, and were yet animated to exert their valour from the liberty they enjoyed; while others of them, being overcome, had no spirit either for war or liberty, as it had happened to the *Gauls*. Tacit. Agric.

Were

Were not *Cæsar* and *Tacitus* accurate enough in their situation of *Britain*, and its people? *Cæsar* accounts for *Britain* and *Ireland* together, but *Tacitus* connects his account of *Hibernia*, with that of the *Friths*; it behoved therefore to be another *Hibernia* than *Ireland*, for when he speaks of *Ireland*, he speaks of it as an *Isle*. *Jam ventum haud procul mari, quod Hiberniam insulam asportat*. Lib. 12. *Annal.* whereas here we have *Hiberniam* alone in two clauses, and the passage may be read complete enough without any such addition, *eamque partem Britanniae qua Hiberniam aspicit, copiis instruxit. Agricola expulsam seditione domesticâ unum ex Regulis gentis encaperat, ac specie amicitiae in occasione retinebat. Sæpe ex eo auditi, legione unâ et modicis auxiliis debellari obtinerique Hiberniam posse.* Tacit. Agric.

In *spem* *magis quam ob formidinem*, &c. seems to have been from another hand than that of *Tacitus*, a supplement from the margin, inconsistent with the change of affairs, that then obtained in the *Highlands*, through the contrary prevailing factions of *Kings* and *Princes*, *olim regibus parebant, nunc per principes, factionibus et studiis trabuntur*, who, with their partisans, were the more welcome to *Agricola* and the *Romans*, that they wanted such instruments to enslave their country, and to carry the war into the otherwise inaccessible places. Would not this *Iris* note, have connected better with *Tacitus* his general account of *Britain*, where, with *Cæsar*, he compares its situation with the adjacent parts of *Europe*, and its people with their neighbours of *Gaul* and *Spain*? Tacit. Agric.

Father Innes would have *Severus* to have gained all his glory in repairing *Adrian's wall*: Certainly he knows not that *from Sea to Sea* denotes always the *Friths*, where *Entropius* and *Victor*, both of them give 32 miles to the short wall which *Severus* repaired, when he had access to the *Friths*, where *Xyphilus* accounts for the breadth of the *Isle*, that it was

37 miles and an half: And was it not great glory to have reached the Friths, and to have access, with *Agricola*, to the *Caledonians*, if they had not signally expelled him? And his medal thereupon may be thus inscribed, *Valla quid ultra*, for *Adrian's wall* was not beyond *Ireland*, *Littora Juvorna*, as was the wall at the Friths, which none but transcribers can extend equal to the long wall, as is clear from *Eusebius*, *Cassiodorus*, and others their wrong dimensions.

As there were two walls in Britain, so their lengths are differently accounted for by Authors, through the unequal breadth of the Isle, in the places where they were built, the one of 80 miles, was terminate at the ocean, *utrinque ad finem oceani*, the other of 32 miles, from Sea to Sea, *a mari ad mare*. *Eutropius* and *Victor* seem both of them to have considered the short wall as they did the other, all along, free of its bendings. Are their dimensions the less accurate, or to be suspected, that they were not taken from the stones, but, as a straight line, from Sea to Sea, as *Tacitus* term our Friths, whose then greater distance is to be considered from the great recess both of sea and tide from the land since that time? Neither is *Bede's* authority to be neglected, as to the beginning of the wall, when the number of paces found upon nine of its stones so nearly falls short, as there is wanting only 2 miles 668 paces of 32 miles.

But, to return to *Eumenius* and *Claudian*. The *Panegyrist's* *Soli Britanni*, if it refers not to *Pictis* and *Hibernis*, as denoting their native soil, it may respect them as enemies of Britain, or it may connect with *Natio*, thus, *Natio etiam tunc soli Britanni*, the then British nation, for our Author speaks of them as of *Romans*, with respect to *Constantius* his time, *N. 19 Britanni tandem liberi, tandemque Romani*. The *Scots* are said by *Claudian* to have raised the whole posse of the *Ierne*, the Poet does not amiss in calling their country the icy *Ierne*, from its frozen marishes, where such heaps of the *Scots* fell, when

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Theodose, amidst the *Caledonian* hoar-frosts, was in pursuit of them beyond the Friths, that the *Ierne* is introduced a mournful *Cromy*, deploring the overthrow of her *Othiern* and *Thierns* or King and Chiefs of her Clans, and *Ireland*, as it then was infested by the *Germans* and others from *Spain*, could not spare any of its posse to be auxiliary in the *British* wars. *Eutrop. Lib. 9.*

Father Ianes is of opinion, that the *Caledonians* were only a part of the *Picts*, seeing the *Vesturiones* likewise bore the *Pictish* name, which he will have to have been common to all the unconquered *Britains* in the north; thus the *Panegyrist's* *Hiberni*, his half naked *Britains*, may be comprehended, whose nakedness *Solinus* describes, together with their painting, in these words, *Regionem partim tenent Barbari, quibus per artifices plagarum figuras, jam inde a pueris varia animalium effigies incorporantur, inscriptisque visceribus, hominis incremento, pigmenti notę crescunt: neque quicquam magis patientia loco, nationes fera ducunt quam ut per memores cicatrices, plurimum fuci artus libant*; the sense of which I suppose to be this, There were *Barbarians* who possessed part of the country, they from their childhood had incisions done upon their bodies, the draughts artificially figured a variety of animals, the painter incorporate within, that the inscribed effigies became larger together with the person. Nor is there any thing, wherein these savage people shew more their patience, than by memorable gashes, to make their bodies, even their *Viscera* susceptible of much paint.

That he founds the *Scots* name in their use of the bow, and would have their arms the same with these of the *Scythians*, shews, that he is also given into the common mistake of these *Antiquaries* he is pleased to follow; he has nothing now of his own to support their notion of deriving the *Scots* name from their being *Archers*, for there is the least,

If any mention of the *Scot's bow* in the Roman writers, shall only come in use of the bow and arrow, having to do with new enemies, the Saxons and Angles, and their name, which they have in the Roman history, cannot be owing to any skill in this kind of shooting which was enjoined them in later times; and we find them no ways inferior to their new neighbours in the use of such arms, though new and unknown. And that of *Claudian*. 3. *Cons. Honor.*

54 *Scotiaque waga mucrone secutus*

insinuates that the Scots were inferior in this kind of sword fight, as the *Chalcidians* had been at the *Grampin* before; they were not in use by hand thrusts to ward off the point of the shorter Spanish swords, they were wont only, with the Gauls, whose swords were longer and broad, to fetch arm strokes, whereby great havock was made, *caesi magis quam punctis*. Liv. Lib. 22. Cap. 46. And thus, from their being more dexterous at the swords, such as those of Gaul used, they seem to be a settlemēt from Gaul, rather than from Spain.

I must supersede the publishing my Account of the Roman Thule, and their sailing around the Isle, together with the custom that obtained among the Britains of old, and are yet in use in the Isles, and elsewhere in Scotland, till my Countrymen be better disposed toward the Research of their ancient Liberty, and less curious of the Interpolations some of its Antiquities receive from the English Scene and Pen. This is all, my worthy Scotizaphili from

YOUR COMPATRIOT

1 January, 1742

